The European Harvest Field

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FOR CHRISTIAN ONENESS AND EVANGELIZATION

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THE FULLNESS IN CHRIST

"For in him dwelleth all the fulness of the Godhead bodily, and in him ye are made full, who is the head of all principality and power" *(Col. 2: 9, 10, A. S. V.)*.

What a marvelous revelation of Christ the Holy Spirit gives us here! It is a description of Him that baffles human understanding and confounds human reasoning. Only simple, childlike faith can apprehend this glorious truth. Christ is the embodiment and personification of God, the "express image" of the eternal, invisible God, the Creator of Heaven and earth, the "Father of lights," who is immutable and in whom there is no shadow of turning. Christ is the living, human revelation of God *(John 1:18)*.

But then, the Apostle recognizes a higher and more wonderful truth in this passage than even this. He asserts that the believer is "made full" in Christ. The believer has his completion in Christ and not in himself, neither in anything that he is able to do or to be by any effort of his own. The believer is accepted of God in the Beloved *(Eph. 1:6)*, and stands before Him in the merit of His own glorious character *(I Cor. 1:30; II Cor. 5:21; I John 4:17)*, through the matchless, boundless grace of God. Who could conceive of anything so wonderful and glorious as this? And this great fact of Divine Truth must be known, believed, recognized and apprehended by the believer before he can enjoy a settled peace of conscience and heart, as to his acceptance with God.

We are not here speaking of living acceptable unto God, but of being accepted by Him, as poor, lost, ruined sinners. This is the glory of the Gospel, that God in His grace takes a fallen, sinful and condemned man and accepts Him in His Son and for His sake. But more than this: God not only accepts the believing sinner in His Son, but He also accepts him as His Son. He does not only see him in the Beloved, but He also sees him as the Beloved, clothed in His own personal merit and character.

Every figure, simile, tender and attractive relationship, in which Christ is set forth, has in it a charm and tender wooing to a reluctant sinner, and a cheer to a desponding saint. He is the Light of the world for those in darkness, the Water of Life for the thirsty, the Bread of Life for the hungry and famishing, the garment of righteousness for the naked, the Physician for the sick, the enrichment for the poor, the way back to God for the lost, the life for those dead in trespasses and sins, the truth for those beaten to pieces upon the rocks of error, the Shepherd of the sheep, the Head of the Church, the Bridegroom of the Bride, the safe and sure anchor for the one threatened by the black clouds of the gathering storm of judgment, the High Priest of the people of God, the Resurrection and the Life for those, who by the Providence of God fall asleep in Jesus before His Coming, and the crown of glory, at His Return for every trusting and faithful soul. There is no possible human need for which there is not an ample supply in Christ. What a wonderful Saviour!

It is our happy privilege, as believers, to know Christ in all His blessed fullness. It is not enough that we know Him as our Saviour, but we should also recognize His Lordship in our lives and seek to know Him in all His boundless fullness. To this end we need to yield ourselves fully to Him and to be constantly filled with the Holy Spirit, whose mission it is to minister Christ to the trusting, yielded heart. We need to respond to His glorious ability by a simple hearty faith, and to trust Him fully, to make real in our own personal experience all His blessed fullness means. This means the absolute and utter dying out to self and all its activities, the world and all its attractions, as well as to every human and earthly thing that would hinder us from living in the will of God. Are we willing to die out to all these things, or are we shrinking from the pain and sacrifice it means?

May God give us an intense passion to know Christ in all His blessed fullness, and enable us to yield ourselves to Him, with all we are and have and to receive from Him all God has in His great heart to give to us.

THE DIVINE PURPOSE IN AFFLICTION

"When he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers" *(II Chron. 33:12)*.

Manasseh, of whom these words were written, did evil in the sight of the Lord and was chastened and judged by the Lord. His wicked course was stayed by his captivity. His affliction ("distress," *A. S. V.*) was of the Lord, in order that he might humble himself and seek the Lord's forgiveness, restoration, help and blessing. The Divine purpose for his affliction was, his reformation, restoration and transformation. The Divine purpose was realized. His distress was sanctified to his transformation.

The highest purpose for many of our severest trials, sorest tests, painful afflictions and most heart-rending providences, as God's people, undoubtedly is to wean us from the things that savor after self and self-seeking. The Lord permits them to come into our lives, in order that our self-confidence and pride might be broken and shattered, and in order that we might learn to trust Him more fully and to depend upon Him the more implicitly. He must permit them to come into our lives for our own good; He loves us too greatly to let us go on in self-trust and self-reliance. He permits them to come into our lives that we might be thrown upon Him in utter dependence, and that we might be guarded against the ruin of pride.

The lesson of wholly trusting the Lord and fully depending upon Him is one of the hardest lessons God's people need to learn. It is hard for sinful human nature to learn the lesson of keeping everything in the place of subjection to God, or in other words, the lesson of giving the Lord first, the pre-eminent and supreme place in the entire realm of life and being. In order that this lesson may be learned by the Lord's own, He often permits them to be crushed and broken by trial, affliction, persecution, disappointment and by sore and bitter bereavement. The self-life must needs be broken before the Christ-life can be fully and really manifested. If Christ is to be enthroned as Lord in the heart and life, the self-life must be broken and dethroned. This is frequently accomplished by the Lord in our lives by distressing providences. Beloved, let us learn to interpret all the hard things that are permitted by the Lord to come into our lives in the light of His unfailing love to us, and let us remember that

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THE EUROPEAN HARVEST FIELD

Succeeding The Russian Harvest Field

Devoted to Evangelization, Bible Distribution and Relief Work in Europe

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Pastor W. S. Hottel, Home Director ..... Editor
Norman J. Smith, General Secretary ..... Associate Editor

TERMS OF SUBSCRIPTION

One dollar a year in advance. We kindly request Canadian and foreign subscribers to remit in U. S. money value, as we do not charge for extra postage—**Please.**

Send all money for the magazine to Clarence E. Mason, 901 Schaff Building, 1505 Race Street, Philadelphia, Pa.

THINGS TO OBSERVE

1. All articles not otherwise credited are by the editor.

2. In case of change of address, notify us at once, and be sure to give both your old and new address. Always write name and address very plainly.

3. Please bear in mind that the magazine is not backed by any church organization or Christian Society, but is published as a medium to spread missionary information concerning Central and Eastern Europe. Christian friends subscribing for it help us to make it more nearly self-supporting and in this way help toward the work in general. **Prompt renewal will greatly help the work.**

4. We shall be thankful for the names and addresses of Christian friends, to whom we may send sample copies of the magazine. **We thank you all for your sympathetic co-operation.**

GENERAL INFORMATION

THE MAGAZINE FAMILY

The magazine family, though as yet not very large, is nevertheless, quite lively and active, and as a result is steadily growing. During the past month we have had another substantial number added to our growing list. We trust all new readers will feel perfectly at home with us, and as a result become real co-workers in prayer as well as in seeking to extend the cause by making known the work among their friends. We solicit the prayers and the sympathetic and mutual co-operation of all our readers.

PASTOR REITZEL'S ARTICLE

The first installment of the article entitled, "Have You Received Your Pentecost?" written by Pastor Charles Reitzel, appears in the present number of the magazine. We announced in the August number that it would appear in two installments, but find that on account of its length it will be necessary to print it in three instead of two. We trust our readers will read it very carefully and prayerfully, and help in every way possible to spread it among believers everywhere. We are glad to say that this article will be printed in booklet form and can be had for 5 cents per copy, by addressing Pastor Charles Reitzel, Altoona, Pa.

THE HOME EXPENSE

We would again call attention to the necessary Home Expenses in connection with the work of the Fellowship, such as office rent, capable office help, the printing of the magazine, postage, etc. We trust we do not weary our readers by a statement concerning this need in each number of the magazine. We do not wish to be judged impertinent in this matter, for we simply desire to impress our readers with the fact of this need, as well as with the fact that it is a real need. Please pray about it and if the Lord lays it upon your heart to send a contribution for this purpose, we shall be delighted to receive it. We wish the necessary Home Expenses could be taken care of in this way, as we could then send all funds received for the work, without deduction, to the mission field.

A WORD ABOUT CLOTHING

Again and again, pathetic and urgent appeals reach us from destitute individuals, families and groups in Central and Eastern Europe for shoes and clothing. This need has by no means ceased to exist, and we ask all our readers to please remember this need. Let us be mindful of those, who, in their poverty and need beg for help in order that their suffering may be lessened. Let us bring joy into the lives of others by sharing with them in their need.

Our readers can do a great deal along this line by telling their friends and neighbors about the need for clothing and shoes, and by telling them where they may send them. Will you do what you can along this line? Here is a splendid opportunity for Pastors. Why not take up the matter with your congregation and make up a shipment and send it on? Address all packages to **AMERICAN CHRISTIAN RELIEF MISSION, 108 Dobbin Street, Brooklyn, N. Y.**

NEW SUBSCRIPTIONS NEEDED

We should like to bring the subscriptions to the magazine up to such a number that it will be much more nearly, if not entirely self-supporting, and thus save the extra money now spent on it, for direct missionary work in the field. Our readers will kindly remember that the work can not be carried on apart from the publication of the magazine, because it is the only medium of personal touch with the Christian public, the only way by which we can make known to them the activities in the field and the needs of the work. We have no missionaries on furlough, going from place to place and speaking of the work, neither do we have any deputational secretaries or field workers who are thus engaged. The Editor speaks of the work in his Bible Conferences, and wherever he ministers in the Word, but then, he only reaches a very limited number of Christian people. We are almost wholly dependent upon the magazine to disseminate the needed information about the work and to make known its needs. It is therefore necessary that we publish the magazine.

Last spring, when the present Editor of the magazine accepted this position, the matter of enlarging the magazine to its present size was prayerfully and thoughtfully discussed, and it was thought wise to do so, in view of the fact that by doing so we could give our readers a considerable amount of helpful spiritual matter aside from the matter directly bearing on the missionary work. We felt that thus we could justly ask the very nominal sum of $1.00 per year, in advance, as a subscription price for the magazine, and in this way within a reasonable length of time we could put it upon a basis quite nearly, if not entirely self-supporting.

From the time of this change the magazine has been mailed out from Philadelphia, Pa., under the personal supervision of our dear brother, Pastor O. R. Palmer, who already had plenty of work to do, but for the sake of the Lord he kindly agreed to take over this work until such a time that other suitable arrangements could be made. To the credit of some of the members of his congregation, we are glad to state that they came to his aid and the magazine has thus been mailed out these months free from any expense, save the wrappers and the necessary postage. We praise the Lord for the help these dear people have given in this matter, and pass on the news to our readers so that they may be enabled to see and realize the effort put forth to administer the work along the most economical lines possible.

In the light of the foregoing facts we make bold to solicit the hearty co-operation of all our readers, and ask that they put forth a prayerful and earnest effort to secure new subscribers to the magazine. Please remember that each new subscription brings us nearer to the desired goal for the magazine, while at the same time, the reader, in turn may become an earnest active fellow-helper in prayer, in financial assistance, as well as in securing new subscriptions to the magazine and gaining new friends for the work.

May we not ask each and every reader to take this matter upon their heart and to do what they can. Think what it would mean in a year if each one of our present subscribers would secure but one new subscription a month. **WILL NOT EACH ONE SEEK TO SECURE AT LEAST ONE NEW SUBSCRIPTION DURING THE NEXT MONTH?**

We shall be glad to mail packages of magazines for free distribution to any requesting it, in order to enable our readers to introduce the magazine among their friends. Send for a package to-day, and when you receive them start in to secure subscriptions. Remember the price of the magazine is but **$1.00 a year,** in advance.

TWO BOOKS BY THE EDITOR

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PASTOR W. S. HOTTEL, 309 Twenty-Fourth Street, Altoona, Pa.

EDITORIAL

MESSAGES FROM THE WORD BY THE EDITOR

A DAILY PORTION

"Unto every one that entereth into the house of the LORD, his daily portion for their service" *(II Chron. 31:16)*.

Service for God is the spontaneous out-flow of a vital relationship and of hearty fellowship with Him. Those who live in fellowship with the Lord are hearty and earnest in their service for Him. To do service for the Lord we need constant enduement and spiritual power. No man is called to do any service for God apart from promised and provided spiritual enduement. With every commission, whether the task be great or small, and whether the responsibility be heavy or light, the Lord bestows the grace and power needed to its faithful accomplishment. This truth shines out clearly in the record of the chapter from which we have quoted above. All who had aught to do with the Temple services received their daily portion, which was ministered to them by Divine command, and varied according to the manner of the service. This arrangement made possible the service of God's House to all who were called to perform it, and so took away every ground for excuse for neglect or the imperfect performance of it.

There is in this a lesson for us as believers on Christ. There is a Divine provision for a daily portion. It is useless and groundless to think that the grace and help of God of yesterday came to an end with yesterday's toil. Many a one is seeking to do to-day's duty in the power and strength of yesterday's enduement and power. Hence the barrenness in service. We can not prosper in our service for God on an already exhausted supply of power and strength. The memory of bygone spiritual power and strength does not avail us aught. We need a daily portion, a new portion for each new day and each new duty. The Lord has provided it and we may enjoy and possess it. His grace is sufficient for us, but only for a day at a time.

It is our privilege to wait upon the Lord continually and to go forth in His service in utter dependence upon Him, and thus to be provided with spiritual dynamic for fruitful service and abundant grace for holy and victorious living. Let us bear in mind that we can not live and act for the Lord in mere memory of past blessing and power, neither does He expect us to do so.

THE LOVE OF GOD

"But when the kindness of God our Saviour, and his love toward man, appeared" *(Titus 3:4, A. S. V.)*.

God loves the world of mankind. What a wonderful thought! He has loved it, and He loves it still. "God so loved the world that He gave His only begotten Son" *(John 3:16)*. The Son of God, Christ Jesus is the expression and manifestation of the love of God, in that He came to earth as the gift of God to be "lifted up" upon the Cross *(John 3:14-16)*. Christ manifested the love of God all through His earthly life, in word and deed. But the Cross is the greatest and the fullest display of God's love; for it was there "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" *(Rom. 5:8)*.

All God's love is in Christ; for in Him "dwelleth all the fulness of the Godhead bodily" *(Col. 2:9)*. Think of every act, every event, every incident, from the manger to the grave, and you will see the Father's love shining out in warmth and cheer and help and blessing in Christ's every word and deed. In the endless round of doing good, in the sorrow and anguish of Gethsemane, in the dreadful and cruel sufferings of Calvary, in the voluntary death of the Cross, in the resurrection from the tomb, in the gift of the Holy Spirit, in His ministry in the Glory and in the Gospel message to be proclaimed world-wide; in all this we have a display and manifestation of the love of God.

And how He loves! No one can love like God. His alone is the ability and power to love with a fathomless, unmeasured and eternal love. His love is as long as eternity, as deep as the lowest possible depths of sin and as high as the highest possible heights of Glory. His love stoops to save the lowest and vilest sinner, and lifts him in Christ Jesus to the highest heights of blessedness and glory. His love is unchanging and eternal. No power in Heaven or in earth, nor Satan or any of his fiendish emissaries can ever separate the believer from the love of God which is in Christ Jesus the Lord *(Rom. 8:35-39)*. Wonderful, boundless, fathomless love of God!

It will, without a doubt, take eternal ages for the saints of God to explore and to fathom all the wonders of His great love and the meaning of the riches of His grace. Fallen deeply into sin and doomed to destruction, they were once under the sentence of Divine justice; what ruin and what wretchedness! Saved by Divine love and justified from all sin, and in Christ Jesus raised to glory and at last transformed into the likeness of the Eternal Son of God; what a marvel and what grace! Yes, we repeat: it will take eternal ages for the saints to explore and to fathom all the wonders of God's great love and the meaning of the riches of His grace.

WORLD EVANGELIZATION

"Who gave himself a ransom for all" *(I Tim. 2:6)*.

God loves the whole world and in the gift of His only begotten Son offers salvation to all men, to whosoever will believe on His Son *(John 3:16)*. Christ Jesus gave Himself and laid down His life and died for the whole world *(John 3:14, 15; I John 2:1, 2)*. God will have all men to be saved; He does not desire the death of any one sinner *(I Tim. 2:4)*. "The grace of God that bringeth salvation hath appeared to all men" *(Titus 2:11)*. It was God's part to provide salvation for all; it was Christ's part to die and to shed His life Blood to redeem all; it is the part of the Church to make all men know of the salvation provided for all.

At Calvary God provided salvation for all; at the ascension of Christ the Lord and Head of the Church commissioned His own to carry the news of salvation to all; on the Day of Pentecost He sent down the Holy Spirit to empower His people to carry out the great commission and to carry the message of salvation to all.

The Church is under solemn obligation to evangelize the whole world, though not all will believe the Gospel and be saved. The Church is not commissioned to convert the world but to evangelize the world. The Church is not commissioned to seek to Christianize the world, neither is it her business to seek to establish Christian civilization in the earth, but she is commissioned to preach the Gospel to the whole creation and thus to co-operate with God in gathering out a people for the Name of Christ. This is God's age purpose for the present dispensation and this age purpose of God the Church is to seek to carry out under the direction of the Holy Spirit. Is the Church obedient to her Divinely-given duty and mission? Are we individually doing our part—What the Lord would have us do?

Beloved, do we have a real and true vision of the world's need? Do we realize the solemn obligation which rests upon us in relation to the unevangelized in the regions beyond? Does the duty of evangelism press us as it ought and are we willing to do what we can to give every living soul on the face of the earth at least one chance to hear about the Saviour? Are we seeking missionary intelligence or do we stay away from places and services where the needs of the various mission fields are presented, and do we abstain from reading papers and magazines which set forth

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Messages from the Word

PRACTICAL SPIRITUAL DISPENSATIONAL PROPHETICAL

JESUS HIMSELF DREW NEAR

A. C. Gaebelein

They had left Jerusalem on that memorable, never-to-be-forgotten day. And as they traveled along the road they talked of the wonderful things of that day. Is it true that He whom we believed to be the Messiah, Jesus of Nazareth, whom they crucified, left an empty sepulchre behind and is alive? Did those women, whom we saw this morning, really see angels? Did the angels say to them "He is alive"? Then think, may one have said to the other, several more of our companions told us that they went out to the garden, they saw the sepulchre; it was empty. But how strange—Him they saw not. Perhaps, they said and reasoned, "He always loved to be with His disciples; why did He hide Himself now?" Perhaps it is only a rumor and the message "He is not here, He is risen" is a false report.

And suddenly while they talked together of all these things which had happened, another person joined the two who journeyed towards Emmaus. "And it came to pass, that, while they communed together and reasoned, Jesus Himself drew near, and went with them. But their eyes were holden that they should not know Him" *(Luke 24:15, 16)*. Oh, blessed moment when He drew near to walk with them, to talk to them and finally to reveal Himself! Blessed be His Name! He is still the same; He still draws near, He still walks with His own to talk to their hearts, and still He reveals Himself. He is always with His own. I am with you always, He assureth us. Wherever two or three are gathered together unto His Name there He is in the midst. While this is blessedly true, yet it is also true that "Himself draws near" at certain times and seasons in a special way and manner. When can we expect Him to come very close to us and draw near? Surely at the time when we are like those two disciples, perplexed and sad. Then His loving heart is touched with the feeling of our infirmities *(Heb. 4:15)* and He draws near to help us. When we weep and are filled with sorrow, when "trials like sea billows roll," then He draws near.

Thus it was when Mary and Martha were weeping, because their brother Lazarus had died; then He drew near and Mary fell down at His feet weeping and He wept with her. When we suffer wrong, are misunderstood or persecuted; when we are bearing a little of His reproach, then He draws near to comfort and to cheer. Then we find Him our burden-bearer, our care-taker and all will be well.

"Just to leave in His own hand
Little things, all we cannot understand.
All that stings! Just to let Him take the care
Sorely pressing, finding all we let Him bear
Changed to blessing.
This is all! and yet the way
Marked by Him who loves thee best."

And when He drew near and talked to them their hearts burned within them. There is always that blessed heart-burning when He speaks. But it was, according to the words of those two disciples, "while He opened to us the Scriptures." And this is still His way. Would we draw closer to Him and have Him closer? The Scriptures will accomplish these blessed results. And like these two disciples we too can pray "Abide with us, for it is toward evening and the day is far spent." And ere long He Himself will draw near, when the hour strikes, that hour of glory known before the world's foundation, when He comes to receive His beloved ones. Oh! can there be anything more glorious, more wonderful, more blessed than real fellowship with the Son of God!

"WHO CAN BRING A CLEAN THING OUT OF AN UNCLEAN?

Job 14:4

Job was a moral philosopher, and he belonged to the old-fashioned school. It is quite evident his back had never brushed the walls of a modern college or theological seminary. He had more boils than degrees. To him Satan was no myth of tail and hoofs; he was the same "angel of light" that is revealed in the New Testament, and his ministers, "ministers of righteousness," quite adept at giving added light on revelation, or subtracting from the things which God hath spoken. Job had no apish theories that man was a monkey with his tail rubbed off. He said nothing about how man wriggled out of protoplasm, nor by what law of nature he finally developed two ears on his head instead of a dozen on the bottom of his feet. He advanced no weighty opinion concerning the age he left the quadruped school and entered that of the bipeds. We doubt whether his day saw either zoological gardens or lunatic asylums.

Yes, Job was old-fashioned. He actually believed in the God of Revelation, knew that his Redeemer lived, that in the latter day He should stand upon the earth, and that in his flesh he should see God. He did not try to make a god to suit himself, nor give a distorted picture to suit the modern concept of men.

A Puzzler

But Job's question is a puzzler! "Who can bring a clean thing out of an unclean?" Our secular newspapers and even some of the religious magazines might well use this for a cross-word puzzle. They would be perfectly safe in offering a liberal purse if man's wisdom could give the solution. It is also worthy of the mettle of theological professors and liberal teachers, who think man has been having a Rip Van Winkle nap and at this time is rubbing his eyes and awakening from his sleep of centuries. They say man is beginning to think for himself, bursting off the egg shells of religious dogma and superstition, and that he is quite capable of making his own religion, creating his own destiny, and carving out a Saviour to suit himself. Their talk sounds strangely familiar. We would like to recommend to some of them a post-graduate course in Job's school of experience, where they could hear him say, "No doubt but ye are the people and wisdom shall die with you" *(Job 12:2)*.

Job's question will not down "Who can bring a clean thing out of an unclean!" Man belongs to a fallen race; he is a sinner. How can he save either himself or his fellow man? An **impure fountain** cannot send forth **pure water.** If we believe that man is a gradual evolution from lower forms of life, we reject the Revelation of God, who says that man has fallen **downward,** not progressed **upward,** and who gives the reasons therefore *(Rom. 1)*. If we say that man can believe in God and in man as being an evolution from lower forms of life, the position is untenable. Revelation says "every seed after his kind." The gulf between the highest form of animal life and the lowest and most degraded of mankind has never been crossed. There are varieties of form, similarities, growth and development, but no crossing of species. The "faith of our fathers living still" does not allow the removing of the ancient landmarks! It is not safe to dig the foundation from under the house in which we live, until we have a foundation safe and stronger.

Disregard of home ties and parental authority is breeding lawlessness and trouble in our day. Disregard of God and His authority is producing spiritual anarchy. All this has brought upon us a wave of licentiousness, wickedness and lawlessness unparalleled in our history. If continued it will bring upon the nation the judgment of God. The rejectors of God's Word have opened the flood gates for this condition. Schools and colleges

have fostered it by their teaching. Many churches have welcomed its exponents. Bands of moral restraint are being snapped in sunder. The Morals Courts are filled with delinquents. The prisons are crowded to overflowing with the youth of the country. Family life is rent in sunder and divorces are multiplied. Man must return to God and to His revelation; there must be a fountain opened for the unclean; a remedy for sin and power to live a holy life, or we are in the whirlpool headed for judgment. The doctrine of "the survival of the fittest" is not making good, and if evolution theorizers have a remedy for the ills of mankind, it is high time they produced it, in order to counteract the baneful influence of what their teaching has already produced.

We return to Job's question, "Who can bring a clean thing out of an unclean?" We say of this old-time moral philosopher, Your philosophy is worth while, your experience valuable, your end-days better than the beginning. May we profit by your words and example.

Additional copies may be secured from O. R. PALMER, 2244 N. 29th St., Philadelphia.

THE BOOK OF REVELATION

EDWARD DREW, *Pastor, Madison Avenue Baptist Church, Paterson, New Jersey*

STUDY NUMBER 4, CHAPTERS 4 AND 5

DIVISIONS

When we begin the 4th chapter we begin the third and last division of the Book. According to 1:19 the last division is called "the things which must be hereafter," and we have this plainly stated in 4:1. So we are prepared now to study that part of the Book which is yet unfulfilled. Everything from 4:1 is still future and any other interpretation will plunge the reader into mere speculation and confusion.

THE RAPTURE

The call in verse 1 is to John to come up into Heaven to see future things. Now this would be the place where the Church would be caught up into Heaven if that event were given in the Book. The reader should see clearly the difference between the Rapture of the Church and the Revelation of Christ. In I Thessalonians 4:13-18 we have the Rapture of the Church fully stated. And in Revelation 19:11-16 we have the Revelation of Christ fully stated. The Church will be raptured into Heaven and presented to Christ as His spotless Bride before the events of chapters 4—22 begin at all. In fact the Church does not appear in the Book until the Holy City is seen in chapter 21 and John is told by the Angel that the Holy City is the Bride of the Lamb.

THE THRONE

These two chapters contain one vision and must be studied together. The divisions of our Bible into chapter and verse is a contrivance originating about the 13th century and has been a great blessing to the Lord's people, but sometimes the divisions occur where they should not and that is the case here. This vision gives us the key to all the rest of the Book and if we miss it we shall not see some things in their true proportion. In casually reading the Book of Revelation one might think that the Chief Actor of the Book is the red dragon or the anti-christ. But the Chief Actor is the Son of God, and what He does in chapters 4 and 5 in Heaven, brings to pass all the things that happen on earth.

John sees a Throne in Heaven and the One who sat on it. It is the Throne of God ready for judgment because in verse 5 we read that thunders and lightnings issued from it. There is a rainbow around the Throne showing that in the midst of the terrible judgments to follow, God will remember His covenant with Noah *(Gen. 9:9-17)*.

Then John tries to give us the "appearance" of the One who sat upon the Throne. It is not Christ for He appears in the next chapter standing before the One who sat upon the Throne. It is not the Holy Spirit for He is mentioned in verse 5 as also before the Throne. It is God the Father whom John tries to describe. The writer hopes that none of his readers believe that strange teaching that since God is a spirit He is invisible and we shall never see Him. I have come into touch with this teaching of late and have no patience with it. What shall we say to such Scriptures as Matthew 18:10 where Christ said, "Take heed that ye despise not one of these little ones; for I say unto you, that in Heaven their **angels do always behold the face of My Father which is in Heaven.**" Let this be sufficient. The angels behold the Father's face, why should not we who are His children?

But John tries to tell us "the appearance" of God on the Throne, and he uses two precious and brilliant stones. He says, "He was to look upon as a jasper and a sardine stone." It has been difficult to place these stones and find out exactly what they are, but the consensus of opinion is that they are the diamond and the carnelian *(Rev. 21:11)*. This is a beautiful picture, the pure liquid glory of the diamond mixed with the red glory of the carnelian shows us the glory of God enriched by the glory of Redemption. Let me quote from "The Unfolding of the Ages" by Dr. Ford Ottman: "There is perhaps no absolute certainty as to what is meant by the jasper and sardine stones, but the most probable suggestion is that they represent the diamond and the carnelian. The white light of the diamond, mingled with the red hues of the carnelian, flashes from the Throne and characterizes Him who sits upon it." God is light *(I John 1:5)*. Light is triune, and the primary colors are blue, red and yellow. They are respectively the light-bearing, heat-giving, and actinic rays, which combine in one white beam of light. God is triune; the Father, Son, and Holy Spirit, and light testifies to this. In the red or life-giving ray there is a suggestion of Christ through whose death we have Life. In the chemical or actinic ray there is a suggestion of the Holy Spirit through whom all changes are wrought, while in the blue or light-giving ray we have the suggestion of the Father. But the Father can only be known through the Son so we have the light of the diamond glorified by the red hues of the carnelian. Before the Father's Throne John stands and the glory of Him who fills that Throne is revealed through His Beloved Son." God's greater glory is in Redemption. If you will take a large, unset diamond and place beneath it a blood-red ruby so that the liquid glory-light of the one is enriched by the red beneath, you may see something of what John saw in its fulness when he looked at the Throne of God and Him that sat upon it.

THE ELDERS

Around the Throne were twenty-four thrones (not seats), and on them were Elders sitting. We cannot be sure of interpretation here. In Revelation 21:14, 15 we have mentioned the twelve tribes of Israel and also the twelve Apostles of the Lamb. May it not be that these Elders are a representative number from both testaments? The number twelve in the Bible is the number of government and so around the Throne are the representatives of the Old dispensation and the New.

THE SERAPHIM

The four mighty living creatures mentioned in verse 6 we have called Seraphim rather than Cherubim because they seem to answer more to the description of the Seraphim in Isaiah 6 where they are said to have each one face and six wings. The creatures in Ezekiel 1:6 have each four faces and four wings and are undoubtedly the Cherubim.

These mighty creatures in Revelation 4 are the guardians of God's holiness for their song is **"Holy, holy, holy."** How impossible for anything unclean to come near the Throne of God. Thank God that "in Christ" we are complete and without spot, and ready at any moment to stand before that glorious Throne. Even the Seraphim shall find no spot in those who believe in Christ. Then the Elders and the Seraphim together sing a wonderful song of praise to God for creation. All things are made for His pleasure, they say. How little we sing to the Lord who created us. We are here only for His pleasure. Jesus said in John 8:29, "I do always the things that please Him." Truly this should be our highest aim in life. And when all the universe shall

find its rightful place as His creation, for His glory, then the universe shall become vocal with His praise.

CHAPTER 5

The scene is not broken by this chapter. What John saw in chapter 4 is still before him and he is simply going on with the description. John sees a book in the Hand of God who is on the Throne. We shall try to find later what the book is, but that it was a very important thing and that everything depended on that book being opened, is made very clear. A search is made for some one to open the book and among all the sons of men nobody is found who is able or worthy. Then the Elder speaks to John to quiet him in his sorrow saying that there is One who can open that book. He is the Lion of the tribe of Judah *(Gen. 49:8-12)*, and the Root of David *(Luke 1:32)*, and **He** is found worthy and able. John looks for the Lion and sees a Lamb. This can be none other than Christ and in this scene He is singled out as supreme in the universe. He alone is worthy to approach the Throne of God, with the mighty creatures guarding its holiness.

Now all the rest of the Book of Revelation depends on what Christ does here. He is pronounced worthy and immediately takes the book from the hand of God the Father. And when He takes the book He proceeds at once to break the seals. As the seals are broken, certain things happen on earth, and as we study them in the following chapters we must not forget that what is happening on earth is the result of what is being done by the Lamb in Heaven. Christ then, is the great Actor of the Book.

THE SONGS

When Christ takes the book three songs are sung in Heaven. Study them and you will find they are songs of Redemption for they are unto the Lamb and they praise Him because He died. (The song in 4:11 has no Redemption in it.)

First we have the song of the Living Creatures and Elders *(vss. 8-10)*, and we can learn from their song that the Elders at least are redeemed ones. Then we have the song of the Angels who sing glory to the Lamb but not for personal salvation *(Heb. 2:16)*. And the third song is the whole universe praising the Lord Jesus Christ. From all this it is evident I think that the book that Christ is opening has some bearing on Redemption since it calls forth such songs. And this we believe to be the case.

THE BOOK

In most of the books we have read on Revelation very little notice is taken of this book that the Lamb breaks the seals of. Some writers suggest that it contains the record of the judgments that follow. But this is a suggestion and can nowhere be proved by Scripture. The record of God's judgments could scarcely call forth such songs of Redemption.

This book, we are told in verse 1, is written within and without, sealed with seven seals. What is within is sealed and what is written without is open. Now we have such a book in Jeremiah 32. While Jerusalem was besieged by the Babylonians, and land in Palestine was almost worthless, Jeremiah was told by the Lord to buy a certain field. He did so and received the deeds of the land which he calls the "evidence of the purchase," partly sealed and partly open *(Jer. 32:9-14)*. We must always interpret one portion of Scripture by another, and I feel quite sure that we have a similarity here in this case that gives us the meaning of the book in Revelation 5. We are redeemed by precious Blood, Peter says, not with silver and gold. In Matthew 13:44 we have the mystery of the hid treasure to secure which a man buys the field. Matthew 13:38 tells us that the field is the world. The evidence of the purchase then would be evidence that Christ is earth's rightful King because He has redeemed it. So when the time comes for Him to reign He must bring forth the evidence of the purchase. That Christ is to reign is the main subject of the Book of Revelation to 19:11. In 11:15 we have this remarkable statement, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever." And the climax of the Book is 19:11-16 when he comes forth to reign, **King of kings and Lord of lords.**

HAVE YOU RECEIVED YOUR PENTECOST?

By Chas. F. Reitzel, *Pastor, Author and Bible Teacher, Altoona, Pa.*

Much is said these days about Christians receiving their Pentecost. This experience is known by different names. But whatever the name by which it is known—whether Pentecostalism, the Apostolic blessing, the Baptism of the Holy Ghost or the Latter Day Rains—the thing in the mind of its advocates is virtually one and the same. And that thing, as we understand it, is a repetition or a refulfillment in the lives of individual Christians of that which took place in that little upper room in Jerusalem about 1900 years ago. This, as we sense the situation, is the gist of the thing, or the whole matter in a nutshell. However, if our impressions of these modern movements are not correct, we are ready to have some one correct us, as we would not knowingly or intentionally misrepresent a single soul in respect to these things.

THE MORE IGNORANT CLASS

Of course, some Christians in the use of these terms may mistake the filling of the Spirit for Pentecost or the Baptism of the Holy Ghost. It is possible that they are confused in the meaning of terms, and so ignorantly and unconsciously take or occupy an erroneous position. If so, their position, while unfortunate, is pardonable. They are to be pitied more than censured. Nevertheless it is to be regretted, that if they mean a filling of the Holy Spirit that they do not say so in that many words, and not use such misleading terms as the Baptism of the Holy Ghost, the Pentecostal blessing and other similar expressions.

But it is not so much to this class that we refer in this message. We have in mind those religious bodies or individuals who, in the use of such terms, mean to convey precisely what the terms signify. They seem to want to tell us, and in such a way that we will not misunderstand them, that their experience is identical or analogous to that which the 120 at Pentecost were privileged to enjoy. To say the least, this is most unfortunate.

WHAT WAS PENTECOST?

In the first place, what was Pentecost? Pentecost, in short, was the fulfillment of that to which an Old Testament feast by the same name pointed. However, the feast had several other names, such as the **Feast of Harvest** and the **Feast of Weeks**, each name of which is richly significant in its etymological teaching. In other words, or to state it conversely, the Feast of Pentecost was a type of the descent of the Holy Spirit, for it was "when the day of Pentecost was fully come" that the Holy Spirit came also.

DESCENT OF THE HOLY SPIRIT NOT THE DIRECT RESULT OF PRAYING AND WAITING

By a careful study of this subject our reader will discover that the Holy Spirit did not come as a direct result of a certain length of time in which the 120 disciples were engaged in prayer in that little upper room in Jerusalem. He came when the "day of Pentecost was fully come." The disciples in the little upper room prayed, it is true, but where in the Word does it say that the Spirit's coming at that particular time was an answer to their prayer? If the time that those 120 disciples first entered that upper room would have been 100 days before the period of the Pentecost feast, they would have been compelled to have waited the full 100 days. The length of time spent in the upper room was determined by the number of days until Pentecost and not by the amount or quality of the praying that was done.

And it does not say that Pentecost was given in answer to their waiting or tarrying, although the Lord explicitly commanded them, saying, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high," but they were not told to "tarry" in order to be endued. The tarrying and praying were rather incidental. Pentecost, we repeat, came not so much as a result of their tarrying, but rather as the result of the day of Pentecost having "fully come." The praying and waiting could

not hasten the Spirit's coming, and the lack of those devotions and spiritual exercises could not delay or prolong the coming of the Spirit. He came when the day came—no sooner and no later, and that, in a sense, irrespective of the waiting and praying. The time that the trains come into a railroad station is not governed by the length of time the passengers tarry in the waiting room. They are governed by the schedule. And God's trains always come in on schedule time. And the reason the Holy Ghost did not come sooner was because the time of His arrival had not yet come. But when the schedule time, the day indicated by the Feast of Pentecost arrived, the Holy Ghost was there also.

Now if there should be such a thing as a repetition or refulfillment of the day of Pentecost in the lives of believers of to-day, why are they told to pray and wait for it? Had our advocates of such a thing not better be a trifle more orthodox and ask the seekers after the Pentecostal blessing to wait until the season or anniversary of Pentecost came around again?

NEVER A RETURN OR REFULFILLMENT OF THE DAY OF PENTECOST

There has never been a refulfillment of that to which Pentecost pointed—Never! There never was but one Pentecost. The religious experiences or spiritual ecstasies of which many speak may or may not be the result of the operations of the Spirit of God, as there are fleshly manifestations by which the devil seeks to dupe the saints of God, but one thing is quite certain, not one of those experiences can be said to be an actual duplicate or reproduction of Pentecost.

THE CONFIRMATORY TESTIMONY OF THE OTHER FEASTS

There were other feasts of Jehovah besides the Feast of Pentecost. Did they have a refulfillment? Or was their fulfillment ever repeated? We think not. There was the **Feast of the Passover.** It pointed to the death of Christ. When Christ, who is our Passover, died, that was the fulfillment of that feast. There was never another or refulfillment of that feast after that. Christ never died again. He dieth no more, death hath no more dominion over Him. He who now liveth was dead but behold He is alive for ever more. Now if there was no repetition or refulfillment of the Passover feast, on what grounds, we ask, have we a right to think there will be a reproduction or refulfillment of the Pentecost Feast? When Christ died He died not only once, but He died for all and for all time. And so when Pentecost came it came not only once, but also came for all and for all time. Reader, suppose you pause right here for a moment and ponder this point until it has time to thoroughly soak in.

It is true, we admit, that Pentecost has its dispensational aspect. What took place in the upper room was the "early rains" of God's dealing with Israel. It was the immediate or direct fulfillment of the **Feast of Pentecost.** The remote or ultimate fulfillment, or what might be called the dispensational or "latter rains," will come later, when Israel is again gathered into their own land. This seems clear to the writer, and we trust is clear to our reader, but it is not this phase of our subject that we have in mind at this time.

The testimony of the other feasts on this point is in full and perfect harmony with the testimony of the ones already mentioned. Take, if you will, for instance, the Feast of the Tabernacles. This feast takes us back in thought to the time when the people lived in tents or booths and when God dwelt among His people in the Tabernacle. It speaks to us of God tabernacling among men. This found its antitype or fulfillment when the Word became flesh and dwelt (or tabernacled) among us. This was the immediate fulfillment of this feast. However, there will be a remote or dispensational fulfillment, which shall take place when it shall be said, "Behold, the tabernacle of God is with men, and He will dwell with them." When this takes place there will never be another coming down of Jehovah among men.

The same will be true in the fulfillment of the **Feast of the Trumpets.** There will be a trumpet when the Lord comes for His Church, and trumpets will be sounded when Israel is regathered. Other than these, the Word knows of no other fulfillment of this feast.

NOT OPPOSING A FULL-FLEDGED CHRISTIAN EXPERIENCE

We do not wish to be understood as opposing a deeper, and fuller, and richer, Christian experience. Far from it. We would not wilfully or knowingly utter a single word against the believer enjoying to the full his birthright privileges in Christ, for not one of us but what could be a little more spiritual. The thing we do oppose is the perversion of a type or any portion of the Word and the making of that perversion of the Word to serve as the basis of a false hope of some extraordinary spiritual experience. It is not the Holy Ghost or even more of the Holy Ghost, that is the need of Christians to-day. They have the Holy Ghost. What is needed more than any thing else is for the Holy Ghost to have more of the Christians. We would not hold out to believers a will-o'-the-wisp or phantom expectation by directing them to Pentecost for their pattern of birthright blessing and means of obtainment, but rather to Romans eight and Ephesians 5:18.

Paul knew that believing in Christ and receiving the Holy Ghost for this age were simultaneous, and so he said, "If any man have not the Spirit of Christ, he is none of His." And note the course he pursues in finding out whether those twelve disciples at Ephesus were actual believers, that is, had an evangelical faith and not a mere historical faith. He did not pointedly and blankly say, Have you believed? but asked for the proof of a genuine faith, saying, "Did ye receive the Holy Spirit when ye believed?" But when they expressed their ignorance of the Holy Spirit he prodded a little deeper by asking them unto what they had been baptized, for baptism in the case of the Gentiles follows the reception of the Holy Spirit. So if they had not received the Holy Spirit it was quite evident that they had not believed. And to this they readily confessed when they admitted that John's baptism was the only baptism about which they had any knowledge for John's baptism was not a confession of faith already exercised in Christ, but rather a promise exacted from the people by John that "they **should** believe on Him which should come."

THE FORMING OF THE NEW MAN AN ANTITYPE OF THE FIRST MAN

Now for another thing. What was done at Pentecost? It was the baptism or the forming of believers into the body of Christ of which the Lord Jesus is the Head. In other words, God is now making a New Man of which His Son is the Head and the Church is the body. And how is He doing it? Well, suppose we go back and see how He produced Adam the first man, and this will likely serve as a clue in discovering how we may expect Him to make the New Man. He created Adam the first man. He was formed by some extraneous force or power outside of himself. But Cain and Abel, as well as all other descendents of Adam, were not produced that way. To Adam and Eve were given the power of procreation or reproduction, and so the offspring of the first pair were brought into the world by some inherent power native to themselves. Of course, when we speak of the power of procreation as being native to the first pair we mean as that power was delegated to them by Jehovah. And it is of utmost significance in this connection to note that the original pair, as well as every pair since then, brought forth in their "own image." But the original creation or the primary form of bringing human beings into the world was never repeated.

But what of the making of the New Man? Has the forming of the first man no lessons for us here? We think so. At Pentecost the first believers were formed or baptized into one body. That act was never repeated, just as the original act of Jehovah in bringing the first man into the world was never repeated. The offspring of the first pair was not brought into the world in a way identical with that by which the first pair was produced. Now the Holy Ghost is in the church and that in a manner correspondingly similar to that in which the power of procreation was in the original pair, and if you will allow the expression, by an Inherent Power—the power of the Holy Ghost—the Church,

through the Gospel, is begetting sons and daughters in her "own image," as Adam begat sons and daughters in "his own likeness, after his image." The Church is a new creation and hence her offspring are new creatures. Paul says, "In Christ Jesus I have begotten you through the Gospel." See, it is no longer a baptism into the Body of Christ through the descent of the Holy Ghost as at Pentecost, but the Church reproducing itself by the spiritual power of procreation as "in Christ," and as indwelt and controlled by the Spirit of God. But if men and women are to have a Pentecost after the form and fashion of the Pentecost at Jerusalem 1900 years ago, then every time a believer is added to the Body of Christ the Holy Ghost must go back to Heaven and come down again as a "rushing mighty wind," and appear unto such believers like "cloven tongues of fire" and sit on them, as He did at the first. Now, in the light of this fact, let us ask again the question that forms the caption of this article, Have you had your Pentecost?

(To be continued.)

THE MAN LIKE YOU

PASTOR PHILPOTT

(Stenographically Reported.)

"Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months.

"And he prayed again, and the heaven gave rain, and the earth brought forth her fruit" *(James 5:17, 18)*.

Elijah was a man subject to like passions as we are, **and he prayed, AND HE PRAYED AGAIN.** No one can read the Bible with any degree of care without being impressed with the importance of prayer. Especially the kind of prayer that is referred to in this narrative—fervent, effectual or prevailing prayer.

One of the older writers of the Church has said, "God decreed that prayer should be a power, universal, distinct, real, as natural and universal as the power of gravitation, of light, or even electricity, and that man may use this power as trustingly and soberly as any of these other things."

Another more modern writer and preacher has said, "Man may go aside and shut the door and as truly spend a half hour of his life in India for God, as if he were there in person." That is a wonderful statement.

Some one else has said: "Prayer surrenders us up to the energy of God." I want to add to that, Prayer—effectual prayer—releases to us the energies of God.

When you go back into the Old Testament and consider the achievements of God's great men, you will find that the emphasis as far as the human side of their achievement is concerned, is placed upon prevailing prayer.

What a wonderful place prayer had in the program of such men as Abraham, Moses, Elijah. A wonderful story is told us in the 18th chapter of Genesis, where God had made known to His servant that a great judgment was coming upon a wicked city, and where he, with a heart filled with compassion, stood in the presence of God and plead on behalf of that city.

You remember he began with fifty righteous persons, as a reason why the judgment should not come. Some time I believe the world will wake up to the fact that Christianity has meant more to the welfare of society than they have any conception of. He lowered the number to forty and five, then down the scale of numbers by tens until he pleaded for ten righteous persons. Then God said, **"I will not destroy it for ten's sake."**

Some one has suggested that if Abraham had continued even down to one that God would have heard his pleading. But you know, beloved friends, that Jude talks about **PRAYING IN THE HOLY GHOST,** and when a man is praying in the Holy Ghost he not only knows where to begin but he knows where to stop, so Abraham stopped at that particular point. And it was in the will of God that he should.

Take Jacob. What made the difference when Jacob met his brother Esau? Something made a difference. "Thou hast power with God and with man," said the angel of the Lord, and he went out to meet the brother who was coming with four hundred soldiers, and sword unsheathed, and instead of Esau running upon him with his sword, he threw it down and "fell on his neck and kissed him."

What made the difference? It was prayer. Take the first five chapters of Nehemiah. See how he was confronted with all sorts of difficulties. Over and over again you will find this saying or its equivalent, **"Nevertheless we made our prayer unto our God."** God looked after the difficulties and it came to pass that the great work was finished. So I might continue.

This morning I took the Old Testament and hunted up some of these incidents of prayer in the lives of God's great men, and I came upon one that humbled me to the very dust. In the 32nd chapter of Exodus, Moses was coming down from the very presence of God and was met with a very great discouragement. Have you ever noticed that when you are having a good time with God you are very apt to meet with some difficulty right afterward. Moses is coming down from the presence of God, and when he gets near the camp he hears the songs of the backsliders. It broke his heart and he broke the commandments. He was very wroth and dashed the tables of stone to the earth and broke them. But the next day his heart softened towards them. Thank God, for the next day! He said: "Oh Israel, thou hast sinned a great sin. Nevertheless, I will turn aside to God." Oh, Jesus! How we thank Thee for the privilege of turning aside to Thee when our hearts are broken, and we don't know what to do with men.

"Peradventure I shall make an atonement for your sin," and up he goes into the presence of the Lord, and he said: "Oh God! This people have sinned against Thee. **Yet now, if Thou wilt forgive their sin—: and if not, blot me, I pray Thee, out of Thy book which Thou hast written."**

It almost seemed too much for God to forgive them. "And if you will not forgive them, O God, blot me, I pray Thee, out of Thy book." He said, "Let me be damned instead of them."

I want you to see what a great power God has put into the hands of His people. It is the power of prevailing prayer.

THE MINISTRY OF PRAYER

When you come to the New Testament, of more than any other man, it is said of Jesus: "He tarried all night in prayer." "He went out a great while before day." "He left Peter and James and John and went a little farther and fell on His face and made intercession, with strong crying and tears."

Beloved friends, He did not teach us to sing. He did not even teach us to preach, but He did teach us to pray. He taught His disciples to pray, both by example and precept. "Ask and it shall be given you." "Men ought always to pray and not to faint." "Enter into thy closet and when thou hast shut thy door, pray to thy Father which is in secret." "Whatsoever things ye desire when you pray, believe that you receive them."

All through His ministry, and especially in the closing hours of it, Jesus puts the emphasis on the ministry of prayer. I have come to feel that if I pray right I will preach right. If I pray right I will live right. How vital is prayer to the Christian life and to the Church of Jesus Christ.

"PRAYER CHANGES THINGS," we sometimes say. All prayer does not change things. When you come over to the Epistle of James, he is giving it as kind of a recipe for everything; for **YOUR SOCIAL TROUBLES,** for **YOUR PHYSICAL DIFFICULTIES,** and for **YOUR SPIRITUAL PROBLEMS.** One great thing he gives us as an antidote, **THE EFFECTUAL, FERVENT PRAYER OF A RIGHTEOUS MAN AVAILETH MUCH.** That we might know what the effectual, fervent prayer is, he gives us a pattern.

First of all, we note it was a **HUMAN PATTERN.** He was **"a man of like passions as we are."** He does not want you to think that Elijah was a genius. He was not a giant. He was an ordinary man. I know that he was mighty, but the Holy Ghost wants you to see that he was mighty through God. Not Elijah, but Elijah's God is what is testified to throughout his whole life.

Look at George Mueller, the man that has given to the world throughout the last century the best testimony that God is to-day the same as He was in the days of the Apostles. Who was George Mueller? Apart from God, George Mueller was a thief, and at twenty-one years of age was in prison for stealing, but George Mueller, with God, did what seemed to the world to be the impossible.

Elijah was a man subject to like passions as we; just common, ordinary every-day clay. When I study his life and see him standing up before Ahab he seems so powerful and courageous that I cannot see any resemblance at all, but when I see him fleeing from the face of that wicked woman and crawling under that little bush, and hear him say: "Oh, God! Let me die!" then I see the likeness.

He did supernatural things. How did they come to pass? **"HE PRAYED, AND HE PRAYED AGAIN."**

I have gone back into the Old Testament to learn something about Elijah's praying, and I find certain characteristics that I believe must be observed, and unless they are observed I cannot pray the effectual, fervent prayer.

THE BASIS FOR PRAYER

First, **HIS PRAYER WAS BASED ON A PROMISE** given from God. **"Go, show thyself unto Ahab and I will send rain upon the earth."** He fulfilled every condition, and then he took the promise of God and went up to the Bank of Heaven and said: "Now, I want this cashed."

There are a great many Christians who take the promises of God simply as pictures to look at. They are something like a man who has been out of work for many months. Cold weather comes upon him and his family are faced with starvation. Day after day he seeks work but finds none, and finally in despair he gives up. The children cry with hunger. Suddenly the door opens and one of the richest men of the community steps in and greets the despairing brother.

"I have heard of your trouble and thought possibly this would relieve you," and he places a little piece of paper in the poor man's hand. Before he could really comprehend the meaning of it, the benefactor had retired. The wife and children gathered about him and looked over his shoulder and he read a check, good on the National Bank, for five hundred dollars. He reads it aloud and smiles. That is more money than he has ever had at one time in his life. The children dry their eyes and the wife looks happy.

The man folds up the check and places it in the old clock, without a pendulum, and smiles complacently. The children look at the clock and then at their father, wondering what it all means, and finally from the pangs of hunger they begin to cry again.

The wife says, "John, why, what do you mean? Don't you know these children are starving?"

"Oh, Helen," he replies, "they have no need to starve. Just think of it! We have this check good for five hundred dollars!"

He gets up, unfolds it and reads it again carefully, and again the children dry their eyes, wondering what is going to happen. But nothing happens, for he puts it away again.

Now, we would conclude that such conduct indicated insanity. His troubles have impaired his reason. If not he would surely take that promise, hurry to the bank, get the real money, and with the money get real meat, potatoes, bread, etc. In other words, he would transfer that promise into the things that would meet the actual needs.

Now, God's promises are more than pictures. They are all good at the Bank of Heaven, signed with the very Blood of Jesus, and will meet the deepest needs of your heart and life.

IT WAS DEFINITE

Most of our prayers, and especially our public prayers, are like arrows shot in the air. We have no target. We have no aim. We shoot at nothing and we get nothing. Have you ever had a prayer answered in your life? Do you know what that prayer was? It was a prayer that was born of some deep soul need. A difficulty so high that you could not surmount it. Alone somewhere, you took that **ONE THING** to God and you prayed definitely. Elijah just kept on saying, "Rain! Rain! Rain! Rain!"

Isn't that the force of the lesson that Jesus gives us where the man came at midnight and importuned for bread! bread! bread! He just kept on the one thing.

May the Lord give us some **DEFINITENESS OF PURPOSE** in our praying.

THEN IT WAS FERVENT PRAYER. "He prayed earnestly." "He prayed fervently." Let me say, and he **PRAYED SECRETLY.** You cannot pray that kind of prayer in public.

I suggest to you if you will go back to Abraham and follow down through the Old Testament and on through the New Testament, you will find the prayers **THAT CHANGED THINGS** were prayed alone with God. You will have to even leave Peter, James and John, and "go a little way farther" if you are going to pray the prayer of intercession.

The prayer the Church needs, the prayer that the Moody Church needs more than any other ministry at this hour, is prayer that goes up to God from the secret place.

"And he prayed earnestly that it might not rain." You remember down at Mount Carmel Elijah stood up beside the altar and said, "Let it be known this day that Thou art God in Israel," and the fire fell.

When the Holy Spirit holds up Elijah as a pattern for the prayer life, He does not say anything about that prayer on Mount Carmel. He puts the emphasis on the secret and private prayer. If back of the public prayer you have been in the closet praying to God in secret, the fire will fall.

When Jesus stood at the grave of Lazarus, thousands looked at Him. He stood and prayed a simple prayer. It seemed such an easy exercise, but when He was alone He fell on His face and made intercession with strong crying and tears.

In the Garden He prayed three times, always saying the same thing. It would appear as if the flesh grew weary, and He arose and went back to those three disciples only to return again and pray the same thing.

So it was with Elijah. Time and time again he called for the lad whom he had left on the mountain top, to see if there was any sign of that coming rain, and when informed that there was nothing yet appearing in the sky, he said, **"THEN I WILL PRAY AGAIN,"** And again, and again, until seven times, when a cloud the size of a man's hand appeared on the horizon. Of course it was like a man's hand, for it was Elijah's hand! His "prayer-hand" unlocking the reservoir of Heaven, and what the Church needs to-day is that kind of praying.

You will find that back of the great revivals of the past somebody like Elijah prayed, and prayed again.

I remember an incident a number of years ago. A woman had a vile husband. One day she happened to be praying in a little room in connection with a place of worship. No one was in the place. I happened to pass and hear a voice. She was a Scotch woman. I could hear her say, "Oh, God, my husband is coming near the end of his journey. He must be saved or I will die." That night in that very church I sat on the platform. The house was crowded. I saw the husband of that woman coming in the door, and the usher brought him up and gave him a front seat. As soon as the invitation was given he fell at the altar and cried for mercy I wonder what made the difference. The wife's prayer! She had gotten to the **PLACE OF EXTREMITY,** and that is God's opportunity.

Did prayer make any difference? It was not only **secret prayer.** It was not only **earnest prayer.** Thank God, **IT WAS ANSWERED PRAYER!**—*Moody Church News.*

TALKING AND WALKING

Romans 6:4

Perhaps I can best express the purpose of this meditation by reminding my readers of the fable of the young bear who was puzzled to know how to walk. "Shall I," said he to the old she-bear, "shall I move my right paw first or my left, or my two

front paws together, or the two hind ones, or all four at once, or how?" "Leave off thinking and walk," grunted the old bear.

There are some people who will talk religious difficulties day and night. They want to know how to pray. They wonder how they are to love their neighbor. They are very keen to learn how to trust God. And they are full of eagerness as to how to help their fellow men. And there are other talkers who are concerned about rank and priority in the scale of duties. Are they to do this first or the other? Should contemplation or action be the first interest, or should the two move together? I think talkers of these kinds, and perhaps of many other sorts, were in the Apostolic Church, for the Apostle Paul puts such startling emphasis on the necessity of walking. He seems to say to his readers, and to say it again and again, "Stop talking and begin walking! How are you to do things? Just do them! Step out and get them done."

Let me recall some of the ways in which this counsel is given. Here is one. "Walk in love." It is so easy to talk about love. I think it is still easier to sing about it. And it makes us feel quite earnest when we inquire about it and ask what love would do along this road or on that road. And the Apostle's answer to much of this talking is that we just begin walking. "Walk in love." Set out and do it, and do not spend in needless questioning the strength which ought to be used in chivalrous service. Just begin to love, and like the anxious young bear you will find that all your difficulties about how to do it are immediately over.

Here is another piece of Apostolic counsel: "Walk in truth." Perhaps some of those early disciples were more inclined to be theologians than saints, for theology can be divorced from piety. We can be eagerly interested in a theory and only very indifferently concerned about the life. We are to walk in truth, and in our walk the truth will have its finest witness.

It is by walking that most of our theoretical difficulties are to be solved. Walking settles a heap of questions. "It came to pass that, as he was going, he received his sight." We walk away from a crowd of needless embarrassments which always trouble the folk who are everlastingly waiting to know how to do things and never get them done. It is the life which is the light of men.—*Selected.*

TESTIMONY OF A SOUL-WINNING TRACT DISTRIBUTOR

A certain tract distributor in a great city who during the past four years has passed out personally an average of a thousand leaflets per month declared recently (as reported in the "London Christian") that an average of **only about two percent.** have refused to take them, "although many must have been offered to Roman Catholics, Jews, and Communists. The inevitable conclusion is that the great majority of people will still accept civilly the printed Gospel that is civilly offered. It is often immediately read, but is generally put in the pocket, **and I have not seen one in a thousand torn up or thrown away.**"

And then he adds this significant comment: **"The world is not evangelized, even in 'Christian Lands,' because nearly every one leaves the distasteful duty of testimony indefinitely to others."**

If even one-half—not to say 98 percent.—of the people we pass in the streets or elsewhere are willing to accept respectfully the printed Gospel message, then surely we cannot say that the world which "God so loved" has turned its back irrevocably upon Him. Nor can we say that the Lord is slack concerning His promise; but we can say that the members of His body are slack concerning their performance.

The Lord is "not willing that **any** should perish," but alas, alas! how many of His children, even of those who profess to be looking for His Coming, seem willing that **all** should perish! Does not their indifference and lack of soul travail for a lost but largely reachable world seem to indicate this? How many members of even the **True** Church of Christ are willing to humble themselves enough to engage in this, one of the **most fruitful** of all lines of soul-winning activity? Ah, brother, don't say that you are **praying** for the Lord's Return if you are not **working for it, for "faith without works is dead."** Every soul won to Christ will hasten His Coming. The Church needs to be revived in order that the world may be evangelized. Do you need revival in order to engage "in the distasteful duty" of personal evangelism? **"He that winneth souls is wise."**

Pray for Revival!

THE DIVINE PURPOSE IN AFFLICTION

(Continued from page 1.)

He is only seeking to make more room in our lives for Himself and to cure us of the follies which are so common to us failing mortal beings.

"A writer tells of a little bird which would not learn to sing the song its master would have it sing while its cage was full of light. It listened and learned a snatch of this, a trill of that, a polyglot of all the songs of the grove but never a separate and entire melody of its own. Then the master covered its cage and made it dark; and then it listened and listened to the one song it was to sing, and tried and tried again until at last its heart was full of it. Then, when it had caught the melody, the cage was uncovered and it sang the song sweetly ever after in the light.

"As it was with the bird, so it is with many of us, God's children. The Master has a song He wishes to teach us, but we will not learn it. All about us earth's music is thrilling and we get but a note here and there of the holy strain that is set for us. Then the Master makes it dark about us, calling us aside to suffer, and then we give heed to the sweet song He would teach us until we can sing it through to the end. And when we have once learned it in darkness, we go out into light and sing it wherever we move.

"When we think thus of troubles, as bearers of God's best blessings to us, they begin to wear a benigner aspect to our thought. They come not to us lawlessly, breaking into our life with their loss, anguish and terror, without God's permission. They do not come laden with hurt and marring for us. They come as God's servants, and they bear in their hands Divine blessings. They come not as avenging messengers to inflict punishment, but as angels of love to chasten us, mayhap to cure us of follies and sins, to lead us nearer to God, to bring out in us more of the beauty of Christ. No trouble of any kind ever comes to us but it brings us something that will be a blessing to us if only we will accept it.

"But we must receive these Divine messengers reverently, with hospitable welcome, as of old, man received and entertained angels who came to their doors. But often sorrow's gifts are not accepted, the messengers are not welcomed, and they can only turn and bear away again the blessings which they had brought but which we would not take."

WORLD EVANGELIZATION

(Continued from page 3.)

the same? We should seek to know all we may of the Lord's working, as well as of the pressing needs in unevangelized countries and places. Remember, the very heart and soul of missionary interest is missionary intelligence. Missionary passion grows out of missionary vision and intelligence, where the love of Christ dwells in the heart and life, and where the mind is open before the Lord. Turn a man's mind to missions and let him catch the vision and he will become a missionary in praying and in giving, if he can not go as a missionary himself. What we as God's people need is a missionary passion that makes us missionary enthusiasts.

Do you want comfort? Nothing can give it so much as the thought of His Coming. There may be sorrow in the night, but joy enough—fulness of joy—in that morning when we shall see Him as He is: fulness of joy in being like Him and with Him for evermore.—*Selected.*

Missionary Department

GENTILE SECTION

TO CHRISTIANS OF THE EVANGELICAL FAITH IN AMERICA

15 Philipse Place, Yonkers, N. Y.

DEAR BRETHREN AND SISTERS IN CHRIST: Peace be unto you!

The Council of the All-Russian Evangelical Christian Union, which has its headquarters at Leningrad, Russia, passed a resolution that I should go to the United States and to give their sincere greetings to all the American brethren and sisters in Christ.

I bring to you from my country three messages: one to stir your hearts in rejoicing, and the other two for your consideration and action.

The First Message Is:

In spite of the great events and changes in the national life of Russia during the last ten years, the evangelical movement has increased in a wonderful way embracing all classes of the people, this developing into the greatest religious reformation that has ever taken place in Europe. The mustard seed has grown into a big tree. These are the general features of the present work of the All-Russian Union of Evangelical Christians. On account of the vastness of the country the accurate statistics are not possible, but at present we have not less than 4,000 churches and groups, which have not less than 8,000 preachers and missionaries spreading the Gospel.

Evangelical congregations are in all the cities and in many villages of the vast Russian territory. At Leningrad evangelical Christians have nine places for worship, of which they are using the buildings of one French and two German Reformed Churches which were unoccupied after the majority of their members left Russia.

At Moscow, the evangelical Christians have five places for worship. The central meeting hall in Wotsky is the building of one of the most ancient Russian monastaries (Sretensky) in the very center of Moscow. At Leningrad we have a Bible School which in the school year 1924-25 had 37 students training for evangelistic work.

In the same city we are publishing a religious monthly called "The Christian," circulating throughout Russia and Siberia.

Owing to the principles of toleration and freedom of conscience introduced by the Soviet Government into the Constitution, and strengthened by the decree of the separation of the Church and State, and other laws, all the branches of the Evangelical Union work, such as, the missions, educational work, and the publication work, can be developed without hindrances.

The Gospel displays its power and makes conversions to new life take place in many districts of the country. Requests for missionaries to preach the Gospel are received from all corners of the great Republic, the villages giving their church buildings for evangelical meetings. Christ is visiting Russia through the Holy Spirit and a great revival is at hand.

The Second Message Is This:

With a growth of the evangelization work, its needs are very great too. We have in Russia faith, hope and a fervent religious enthusiasm. We have a great many men inspired with the sense of self-denial and readiness to devote themselves to the work even unto death. But as our people have been exhausted by the great world war, famine and failure of the crops, our churches are very short of material means. The congregations can hardly support themselves and their own missionaries. They cannot send their contributions toward our Bible School, printing work, or the missionaries sent out by our Council. This is the reason why we have had only 37 students in the Bible School while 200 applied for admission. This is why we cannot print Bibles, New Testaments, and hymnbooks, etc., for which we have permission. This is why we cannot send missionaries for whom we have requests and who are ready for the mission field.

Being thus overwhelmed by these great needs, the All-Russian Council of Evangelical Christians sent me to America to appeal for the aid from our brethren and sisters in Christ.

The sum of $50,000 was contributed by an American protestant group to a section of the Orthodox Church for the education of priests. The Council hopes that the American Evangelical Churches will be generous in their support of all the branches of the work of the evangelization in Russia, such as, the Bible School, Missionaries, and religious publication.

The Third Message Is Thoroughly Spiritual:

The evangelical Christians of Russia have had a long history, marked by persecution, struggle for religious liberty, imprisonment and martyrdom.

Being lifted up in their spirit by the present great religious revival in their country, they empower me to direct a spiritual appeal to all the American Children of God with the humility that behooves a Christian and all the brotherly love that was bequeathed to us by Christ. This appeal may be expressed in the words of the Apostle Paul *(Rom. 13:11, 12)*, "Knowing the season, that already it is time for you to awake out of sleep: for now is salvation nearer to us than when we first believed. The night is far spent and the day is at hand: let us therefore cast off the works of darkness and let us put on the armor of light."

Rejoicing to participate in a great revival in Russia, and hearing from many American Christians longing for the same blessing for their country, Russian evangelical Christians are praying to the Lord that a great spiritual awakening may begin in America and that the Church of Christ may be restored in the simplicity, purity, and power of the Apostles' Christianity.

Russia and America for Christ!—let it be our spiritual motto.

Repeating my greetings and praying in the spirit expressed in this letter,

Yours faithfully in Christ,

I. S. PROKHANOFF, PRES.

All-Russian Evangelical Christian Union,
% Russia Evangelization Society,
156 Fifth Ave., New York City.

MESSAGES FROM RUSSIA

I know that in America there are many Christians who are sincere friends of Russia and who take interest in her spiritual welfare and warmly pray to God that many souls in her may be saved for eternity, and may live according to the teachings of Christ. It will be of interest to them to read the following messages recently received from missionaries working on the field in that country.

EXTRACTS FROM LETTERS:

Astrakhan (extreme southeast of Russia, Caspian Sea).

"The meetings, especially on Sunday evenings are very large. The hall is too small, no room even for the people to stand. We feel a great blessing of the Lord. To-day we have prayer with fasting about the revival. Pray, brethren, to the Lord with gratitude, because we have many awakened souls."

Kantemirovka (Varoneze District about 80 miles southeast of Moscow).

"We are rejoicing that the cause of God is so much blessed. Our Church was organized in 1922. It was started by three persons and now there are 40 members, not counting the groups which begin to follow like streams to us from various places. The Lord helps us in His work. We visit the suburbs belonging to our districts, also homes. In our churches there are several families needing brotherly help. Among them there are very poor widows. A group of sisters has been founded to aid the spiritual work. They also engage in sewing, spinning and knitting, to help the general work of the brethren.

Tumen (Tobolsk District) "We received joyful news from Obdorsk (extreme north of the Tobolsk District, adjacent to Siberia). Brother Chicoleichik traveled by boat several hundred miles to visit brethren in sixteen places. Some of them had not seen any missionary for two years. Two other brethren accompanied Mr. Chicoleichik, one of them 70 years old and a faithful servant of Christ. All three brethren begin to learn the language of the Samoeds (Eskimos) and Brother Chicoleichik intends to stay one year among the 'Zirians' (a Tribe)."

Kaluga (A city about 300 miles southwest of Moscow).

"The work of God is going on well. There are many visitors at the meetings and many conversions. A group of women was arranged. The young men believers work with zeal. The meetings take place daily. We intend to use for our meetings a building of the Orthodox Church which is not used by their people.

Village Verbouka (Khaskoff District, Ukrania).

"Here in this District the revival is going on. The Lord was with

us and blessed us very much. The material condition of believers is distressing on account of the failure of crops."

Village Kalmik (Varoneze District).

"To our dear Brother I. S. Prokhanoff and to the All-Russian Evangelical Christian Union. We are in a great material need of bread, clothing and shoes. We are starving and do not know whether we live till the next crops or not."—*Brother Bakholdin.*

Todolsky District (Southwest of Ukrania).

"About 80% of our inhabitants are on the verge of death. There are brethren and sisters who during one month did not see any bread or potatoes. The people eat grass. Some of them are near death but if you look at their faces they are bright and happy and rejoice that they are soon going to the Lord.

Zarizin District (on the Volga). Brother Kouzutkin writes:

"In order to get bread, many brethren sell their oxen and cows."

Varoneze District. Preacher Bregneff informs:

"Please send help. The lodging of Brother Gromoff (another preacher) has not been paid. I eat grass. No bread, our district is very poor."

Varoneze District. Brother D. writes about a very active preacher Jarkich:

"He has often nothing for his dinner and is begging in the houses," And so on. . . . .

From all these messages one can gather that the spiritual work is progressing wonderfully, but that the material distress of workers is very great. Our brethren will recover from this distress not soon. No other comments are required than that we can take from the cry of the man of Macedonia *(Acts 16:9).*

May this appeal of needy missionaries reach those who can help.

I. S. PROKHANOFF,
% Russia Evangelization Society,
156 Fifth Ave., New York City.

NEWS FROM THE BULGARIAN FIELD

Philippople, Bulgaria, July 14, 1925.

To THE RUSSIA EVANGELIZATION SOCIETY,
156 Fifth Avenue,
New York City, U. S. A.

DEAR BRETHREN:—

I have been profoundly stirred by the increasing influence and value of the labors of our workers, both men and women, engaged in our Missionary enterprise. They are constantly moving in and out amongst the victims of misfortune, ill-doing, and despair. Not alone do they bring material help. They go to the shelters and homes filled with disconsolate souls. They sing to the poor who themselves have forgotten how to sing. They bring sunshine to the little children. They take love, and what love makes, where love is little known.

And who are they, these helpers of the helpless? They are just of the common people, consecrated and quickened by the Spirit of God and taught by experience how to heal wounds and lift up the broken heart.

During June, 186 homes were visited, speaking to 1637 persons; 16 women's meetings were held—327 attendants; two Sunday Schools —285 attendants. Visits: the Hospitals, 14 times; the Mother's Home, 5 times; the Invalid's Home, 4 times; the Jails, 4 times; distributing hundreds of Gospels and tracts. Three young men, prisoners in Haskovo jail, where we had meetings, wrote me of their conversion.

Brother Marko Karatanasoff, our colporteur in Varna district, has recently visited some of the villages where the people have never seen nor heard a preacher of Christ's Gospel. The one of the villages, Chokek, is 25 miles away from Varna, and our Brother walked on foot, bearing a satchel filled with Bibles and tracts. He talked to the women, children, and men of the village, at different places. Two days were spent there in missionary effort, praying, preaching, singing, and distributing Gospels and tracts, without ceasing,—and all this shook the village to its very foundation. The people listened and cried and promised to live true Christian lives. The name of the other village is Vladislave. Each house was visited with Bibles and tracts, and a splendid open-air meeting was held. Many people stood for two hours in a sunny place to hear the Word of God, and it was the first time for them to listen to the preaching of the Gospel.

Mrs. Tsveta Mechenova, one of our Bible women, writes that she had a splendid opportunity of speaking to a great crowd of workers in the street of Sophia, giving a tract to each one of them. She is invited to hold meetings in a new district each Friday, where the women had not the chance of hearing the Gospel. She asks our prayers that God may bless her work for the Lord and save many souls.

Miss Ann Mishkova is very busy with our Daily Vacation Bible Schools. The results are just fine. I shall send you pictures and a special report of this wonderful work with the children, later on.

I have yesterday sent by request the following literature:

To Haskovo, 10 Bibles, 10 New Testaments, 500 Tracts, and 200 Scripture portions.

To Varna, 100 Gospels, 400 Tracts, and 20 "On Life's Threshold."

To Lom, 50 "On Life's Threshold."

To Sophia, 1,000 Tracts, 50 "On Life's Threshold."

To Popovo, 50 "On Life's Threshold."

We have just published two new tracts: "Glad Tidings for All," and "The Coming of the Lord." "The Pilgrim's Progress" by John Bunyan is on the press. Dr. Gaebelein's booklet, "His Riches," is all exhausted. We are continually being asked for it, and do trust that we may have help in printing a new edition.

I take this occasion to express how greatly I value your co-operation in the work of God, and am always most happy when you show your interest by unceasing prayers.

These are indeed critical days for the people of God, and for us in Bulgaria they are testing days. But we are very grateful to you all for the quiet, steady backing which you are giving us in the effort to go forward.

Yours in His blessed service and love,
PAUL L. MISHKOFF.

P. S. Clothing and funds to help Refugees are urgently needed. Please help us to minister to them.

NEWS FROM MISSIONARY LUKESH

Zdolbuno, Volhynia, July 1, 1925.

MY DEAR BROTHER SMITH:

Things are happening so fast that I haven't time to describe them; neither can the police keep up with me. I have not been breaking the law; it is just the opposition trying to hinder and molest, and I would fear I was not pulling hard, if the Evil One did not wake me up. I praise the Lord that there are also signs of awakened souls, such as questions, consultations, and requests for prayer.

Though the winning of souls is a serious business, yet ridiculous conditions appear sometimes. As I waited in D—— for the people to gather, the teacher from a nearby State School invited me to speak to the children, supposing I was a Roman Catholic priest. I was delighted to do this, and after they were dismissed, I proceeded with the meeting in the same room. All was O. K. until the closing prayer and song, when several walked out. Soon I learned why. The lady teacher came in quite furious, ordering me to stop at once and leave. As I had not crossed myself she knew I was not a Catholic. She became excited rather late, since all was over, but she managed to send word ahead of me, and prevent a meeting at one place and greatly hinder another. She possibly was the cause of a belated police raid: I was sought for under the bed in a home, though fifty miles away.

I suppose it is new to them to find a man who has three meetings a day, in different villages, and arranges for the next day also, which means the visiting of six villages in one day. I had no flying machine to go around, but the love of God for lost souls constrains to go ahead. Only the Lord can make it possible for people to come together morning, noon, and night, and cause the authorities to give permission. I used no false pretenses; merely made use of human curiosity, knowing that they would like to hear about Czechoslovakia. I am confident many took a blessing with them they were not looking for, as I have spoken several times where there were no believers, or only a few. Here there are many adversaries, but it is by no means as difficult as where I was working the past months in Czechoslovakia. Here there is much more interest.

I have visited most of the colonies in the Districts of Zdolbunowa, Rowne, and Dubno. There are regrets that I am hastening away, and many wish at least a repetition of the visit.

I have been also in three German Congregations, and it is refreshing to see a more ardent spirit among them, a proof of greater yielding to the Spirit of God. In one congregation Czechs and Germans unite. I preached there alternately in both languages, and they sang in both languages at once; an evidence that where the Spirit is, there is unity in spite of outward differences. Their spirit here accentuated the contrary or opposite conditions in other places. Their fervent prayers, willingness to co-operate and help, and general attitude, though refreshing on the one hand, made me

sad because of the lack of these things among my people. I asked myself "Why is this?" Possibly the answer is in what I have heard from many, "Nobody works among the Czechs." I remember hearing continual appeals from the German side for our "Russian Brethren in Volhynia." I helped to pray for them. I would not minimize the need and opportunity among the Russians, but if this is true of them, then why not of the Czechs also? Have they no souls to save? Have they no right to hear the Gospel in a tongue they can understand?

I know some of the "whys." (1) Lack of presentation. (2) Misrepresentation. In regard to the first, I admit that I myself have not used such pictures as I might have used, since I do not believe in playing on the emotions by speaking of hunger and want.

I believe that these are God's means of drawing men's attention from self and the material to the Eternal. Let's not be hardhearted and withhold help from the needy, but at the same time, let us not hinder God's chastening; rather grasp the opportunity to touch the heart while it is crying out for help. Perhaps some do not understand me. Permit me therefore to recall an incident from Colonel Roosevelt's visit to an Indian Reservation. When he asked the Missionary there why he did not help the Indians first of all to a decent living before he expects them to believe his words. He replied by asking the question, "Do you think the prodigal son would have returned to the father as long as some one was filling his belly and pocket?" Roosevelt in his characteristic way replied, "Never." The Lord Himself speaks of first cleansing the inside of the cup, then the outside will take care of itself. Truly I see here means enough for anything, if only the hearts were touched. Why should these famishing ones, suffering bodily, appeal more to people than those who are dying without Christ and going to an everlasting perdition? Would it not be right to say, "Let the worldly supply the worldly needs, since they look for opportunity to ease their conscience?" Please do not misunderstand me; do all you can to help, but put first things first. If Christians do not see that the Gospel is preached, who shall? In the history of the Kings of Israel we have the incident of the trusted captive who escaped. The guard's excuse was, "As thy servant was busy here and there, he was gone." The Lord Jesus gave His Blood to save souls, and can we meet His question, "Where are they?" by saying, "We were busy here and there?"

The other "why,"—misrepresentation—is one of the master strokes of Satan. History will have to search long for a parallel of such a twisting of a great opportunity for a mighty victory for the Lord into a victory for Satan and a defeat for the Czechish Nation.

True, some two and a half millions turned from the Church of Rome, but why not as one man the whole nation? Because the devil watched and Christians dreamed of a great movement, not considering where it led, and to what the mass turned. One and a half millions to Infidelity and Agnosticism; one million to the new church, a Hybrid Creature of Romanism, Unitarianism, and Paganism; a small handful to a Ritualistic Churchism that admits "not to have been prepared" for such a movement and does not want any more adherents because its ministers are overworked.

Perhaps the correction of established opinion is not an easy matter. The manifold proofs of the lack of spirituality in the movement away from Catholicism in Czechoslovakia have not been widely spread, because many would be hurt to learn the cold facts. But do we gain by hiding the situation? Shall I write more plainly? Are my former reports insufficient? Have I not done all humanly possible under the circumstances?

The work among the Russians in Volhynia seems more encouraging, as it is still in the fervor of its first love. Even here the enemy is doing his best to "split it up" by a spirit of factions. Just a few words about the material side of the local situation in Volhynia. The harvest of last year was poor, so the "mushik" is eating now his next crop. How's that? If he has any surplus in the Fall, he will promptly drink it up, counting on borrowing his bread. When he does that he has to pay for one measure of grain four measures of grain, and for a measure of flour five measures of flour in return. No wonder he gets deeper and deeper into debt. This is why the Jews thrive here and why they are hated. First they poison the Russians with alcohol, and then rob them of the fruits of their labor. All the wealth of Rockefeller could not remedy the situation. It would be throwing it into a hole, and helping the "mushik" (peasant) to get more drink. The only remedy is to bring him to a salvation that will make a new man out of him, and that will deliver him from the clutches of Satan.

Now after filling out the present appointments I will have been here four weeks, and it will be time to run back to Czechoslovakia. I rejoice in the privilege of having been here, and trust to see some souls in glory from these villages, though I have not made a list of professions. I'd rather make sure they are written in the Book of the Lamb than in my reports. I am thankful for the lessons and experiences which will be helpful in future service, wherever it may be. If the Lord leads will gladly go again to Volhynia, not because they have softer straw there, nor whiter bread, nor better water, but simply because, "I want to go where He leads."

It is a privilege to work anywhere and under all circumstances, but it demands special prayer by those believing in such work, and by those who are called to intercession. It is more encouraging to harvest than to sow, and breaking of soil costs sweat. I plead for **prayer!** Please communicate my reports to those who will **pray, besides** the general publication. Our **foremost** need is **believing** and **prevailing prayer.** Every time you pray for Russia, pray also for the Czechs in Volhynia and for Czechoslovakia. Give God no rest until the light in the face of Jesus Christ has broken into the hearts of those who have come out of the darkness of Catholicism only to find, in most cases, greater darkness. Yours in His Name,

CHARLES LUKESH.

COMING TOUR OF REV. I. S. PROKHANOFF

About October 15, Rev. I. S. Prokhanoff, President of the All-Russian Union of Evangelical Christians, will begin a long speaking tour throughout the United States and Canada. Mr. Prokhanoff has been invited to America before, but has hitherto been unable to come, owing partly to his important work in Russia and partly to ill-health. He is known to many pastors and laymen in America, and has a most interesting story to tell of conditions in Russia.

It is not second-hand or hear-say information that is offered to audiences inviting Mr. Prokhanoff to speak. He has been a life-long resident of Russia, and continuously since 1887 has been a minister of the Evangelical Christian Church in that country. His leadership is well-known, especially in educational and publishing lines.

In February of this year the Council of the All-Russian Union of Evangelical Christians decided that the time had come when American Christians should hear the story of the great Reformation (for it is nothing less) that is sweeping over Russia. And the Council said to Mr. Prokhanoff that he was the man best qualified to tell the story to America. He is equipped with a good knowledge of the English language, and will be an interesting figure on the American lecture platform during 1925-26.

It is advisable that churches make immediate arrangements to hear Mr. Prokhanoff, as he will be compelled to return to Russia during the early spring. It is expected that union meetings will be arranged in many cities, since it will not be possible to accept every invitation coming from individual churches.

A very interesting booklet on "A New Religious Reformation in Russia" has been prepared by the Russia Evangelization Society, 156 Fifth Avenue, New York City. Pastors and laymen who are interested in hearing Mr. Prokhanoff speak are invited to send for a free copy of the booklet at once. Mr. Prokhanoff has already spoken during the summer at the Prophetic Bible Conference at Montrose, Pa., and the Conference at Bible School Park, N. Y. Other Bible Conference dates may be announced later, but the winter speaking tour will provide the best opportunity to hear this Christian leader from Russia.—*Norman J. Smith.*

A WORLD VISION

There are over 1,000,000,000 heathen in the world. Forty million heathen die every year. Think of this!

"**God** so loved the **world**" *(John 3:16).*

"**Christ** * * the **Saviour** * * of the **world**" *(John 4:42).*

"The **field** is the **world**" *(Matt. 13:38).*

"Go **ye** into **all** the **world**" *(Mark 16:15).*

Our **world**-loving God and Father would have His people have a **world** vision of a **world** need and a **world** Saviour who bore away the **world's** sin, and would have them tell the whole **world** of this gracious Saviour. When the Lord says "the world," He means the world, and not simply a small part of it. When He says "go ye," He means go, and not excuse yourself and stay at home.—*W. S. Hottel.*

TO THE HEART NEEDING COMFORT

"Fearest sometimes that thy Father hath forgot?
When the clouds around thee gather
Doubt Him not.
ALWAYS hath the daylight broken,
ALWAYS hath He comfort spoken;
BETTER hath He been for **YEARS**
Than thy fears."

"Let not your heart be troubled" *(John 14:1).—Great Commission Prayer League.*

Missionary Department

JEWISH SECTION

THE CHRISTIAN TESTIMONY TO JEWS

In order that our new readers may be informed more fully concerning the work of the above-mentioned society, and those who already know about it may have their minds refreshed and stirred, we print herewith the following brief description, which is the re-print of a pamphlet published by the society a year or so ago. The brief foreword reads thus: "The progress of the work of America's first (and only) society organized to send the Gospel specially to the ten million Jews of Russia and Eastern Europe."—*Editor.*

What seems without question to be the most remarkable single feature of Christian missionary work in the world to-day, is the present progress and promise of the Gospel among the Jews of Russia and Eastern Europe.

It is not that some Jews are accepting Christ, though that is remarkable enough. But in the nineteenth century about seventy-five thousand Jews were baptized into Protestant churches, and more than two hundred thousand into Protestant and Catholic churches.

It is not that Hebrew Christians are preaching the Gospel. Years ago it was estimated that each Sunday the Gospel was preached in more than six hundred pulpits of Great Britain and Europe by Hebrew Christians.

It is not that many Jews are turning from their religious and family ties. During the war the Jewish papers bemoaned the fact that there were seventy thousand Jewish apostates in Russia alone.

There is a great new eagerness among masses of the Jews to know of Christ. Some of the Jewish synagogues are actually being opened for the preaching of the Gospel. In many other towns, the Gentile churches are crowded with Jews seeking light. Scores of them are accepting Christ and being baptized.

GOD'S NEW STEP FOR ISRAEL?

But these glorious facts gain an entirely new significance when considered in the light of a movement that is attracting the attention of all Russian Jewry, that is stimulating inquiry among prophetic students in America, and that is stirring up new zeal among Jewish and Gentile Christian leaders who believe they see in it the very finger of God. This fact is the spread of Hebrew-Christian congregations, Messianic Jewish churches that are centers to reach their fellow-Jews.

These churches are not dividing Jewish and Gentile believers; their object is a testimony that will most effectively win and shepherd their own people, just as a church of native Chinese Christians might the more effectively reach the Chinese.

There are five such Hebrew Christian congregations in Soviet Russia now, and their flaming evangelistic zeal and apostolic spiritual life seems to mark them as forerunners of a mighty wave of evangelism that will call the attention of Christ to millions of Jews as has not been done since Paul's day.

WHAT IS THE NEW AMERICAN SOCIETY DOING?

This remarkable situation in Russia and Eastern Europe is the opportunity that faces the Christian Testimony to Jews as it enters its fifth year in the fall of 1924.

In October of 1921, one year after the organization, two exceptionally well qualified Hebrew Christian evangelists sailed for their native Russia, the first missionaries to be sent forth by any American society to the Jews in Russia.

As the fifth year of the work begins, the Christian Testimony to Jews is responsible for the support of twenty workers. Thirteen of these are evangelists and pastors, six colporteurs, one director of a Bible Depot. Fifteen of the twenty workers are Hebrew Christians. In addition, four Hebrew Christian young people are supported in Bible-training Schools in Europe.

Ten of the Hebrew Christian evangelists are working in Soviet Russia, most of them going out two by two; three of them in addition to their evangelistic work are pastors of Hebrew Christian congregations.

The other ten workers are in Poland and Volhynia, three of them being evangelists and pastors.

The evangelists have an allowance of $60 a month for the support of themselves and their families; the colporteurs, $20 a month. In Russia the cost of living is now equal to that in America for the same comforts. In Poland, many necessities cost two and three times as much as in America.

To sustain this work, without including anything for physical relief or for aid to these poor Hebrew Christian congregations, there is needed fifteen hundred dollars every month. Since the responsibilities have grown out of all proportion to the present constituency of praying and supporting friends in America, a real emergency is created for God's people to pray and give, as the Holy Spirit leads and enables.

HENRY L. HELLYER, OF RUSSIA AND AMERICA

God's man for crystallizing the Christian Testimony to Jews was the Rev. Henry L. Hellyer, who was once introduced as a Russian-Jewish-Scotch-Canadian-American.

Born in Russia in 1880, educated in the strictest manner of the orthodox Jews, after a long, bitter struggle with physical poverty and spiritual starvation, he found Jesus as the Jewish Messiah and his own Saviour in Glasgow in 1900. A year later, he came to America and trained for Christian service in the Toronto Bible College, Westminster College in Missouri, Princeton Theological Seminary, and in Princeton University, where he took his M. A. degree.

The little book, "From the Rabbis to Christ," which tells the story of Mr. Hellyer's struggles and conversion, is probably unsurpassed in the literature of Jewish conversions in its thrilling and significant interest.*

Mr. Hellyer entered the Jewish Mission work under the Presbyterian Home Mission Board, and in connection with this service, studied mission work among his people in America, Great Britain, Germany, Austria, Hungary, Roumania, Poland and Russia. He has been in close touch also with the Hebrew Christian Alliance of America, since its inception, and for two years served as its president. In September, 1920, he asked to be released from his more limited denominational service, and with the hearty good wishes of his associates, he launched out in faith, with the result that the Christian Testimony to Jews developed with an objective that includes "all Israel."

It is now the eager desire of Mr. Hellyer that he and his family might be located in Europe, eventually in Russia, to direct this great evangelizing movement on the Field. To this end, earnest prayer is asked, that funds be provided and that the home end of the work be cared for adequately. On each of his trips to the Field, there are strong pleadings from the brethren that he stay with them.

MAKE THIS YOUR TESTIMONY!

The work of the Christian Testimony to Jews is under the direction of a Council, consisting of the following:

Orson R. Palmer, Chairman
Howard B. Dinwiddie
Joseph S. Flacks
Clarence E. Mason
Robert C. McQuilkin
Wayne P. Rambo
Mrs. J. Harvey Borton
Edw. A. Steele, Treasurer
Henry L. Hellyer, Director

For additional copies of this leaflet and for other literature telling in a more extended way of this marvelous open door, please address

THE CHRISTIAN TESTIMONY TO JEWS
901 Schaff Bldg., 1505 Race Street
Philadelphia, Pa.

If you can form a prayer group for Israel, and especially for this evangelizing work in Russia and Eastern Europe, write for suggestions.

Every money-gift will have added value if sent quickly in this emergency, when the needs and opportunities have multiplied so rapidly. All gifts may be sent to the Treasurer, Mr. Edw. A. Steele, 901 Schaff Bldg., Philadelphia, Pa.

"For as ye (Gentiles) in time past were disobedient to God, but now have obtained mercy by their (Jews') disobedience, even so have these (Jews) also now been disobedient, that by the mercy shown to you (Gentiles), they also may obtain mercy." Romans 11:30, 31.

*This book may be had from The Sunday School Times Co., Philadelphia, Pa., at sixty cents, postpaid.

A FINE TESTIMONY BY AN ENGLISH GENTLEMAN

During Mr. Hellyer's recent visit to England he came into very close touch with Mr. Walter R. Campbell. This was brought about by Mrs. Spencer Johnson.

Mr. Campbell has traveled widely, and at one time was associated with a Revival Mission party, traveling many thousands of miles, and influencing large numbers for Christ and His Kingdom.

Since his retirement from active service, Mr. and Mrs. Campbell have helped many needy societies, especially those that aim to win the Jews and train Hebrew Christians for Gospel service. The work of the "Christian Testimony to Jews" has made a deep impression upon these devoted servants of the Lord. They fully realize that in Poland to-day there are many serious problems to be faced. Mr. Campbell has issued a circular and mailed it to all his friends. In it he says, "Here is a work that should appeal to the hearts of all who are praying for the salvation of Israel. I am a strong believer in a movement like Mr. Hellyer's, which aims at bringing the knowledge of the Lord Jesus Christ and the Word of God to the Jews and others in Poland and Russia, in the simplest way.

"Let us pray for this work that it may be made a blessing and be preserved from the dangers which always accompany a movement in its infancy. It is a work which should especially appeal to the heart of members of the British Prayer Union, as it is part of God's answer to our prayers for the Jews in what was the 'Pale Settlement.'

"From personal fellowship with Mr. Spencer Johnson, who has recently stayed in the Bible School at Radost, my impression is that the blessing of God is resting on the work in a very marked way—Russians and Jews mingling together in the Bible School and meetings. 'To the Jew first, and also to the Gentile' is being fulfilled."

The enclosed prayer card may help you to remember the work.

Yours Sincerely in Christ,
WALTER R. CAMPBELL.

REMINDER FOR PRAYER

1. Pray for the work under the direction of Rev. Henry Hellyer's Missionaries in Soviet Russia:—"The Christian Testimony to Jews."

2. Ask that the Holy Spirit may guide and direct the work in Poland under the Leadership of Mr. Moses Gitlin.

3. Praise God for the work among the young Jews in Warsaw, Poland. The Saturday evening meeting is a vital one. The Lord is doing a deep work in the hearts of some earnest enquirers.

4. Pray for the Russian students who have gone out from the Bible School at Radost. Several are going forward in faith from village to village—to Jew and Gentile.

5. Pray for Divine wisdom regarding a suitable building in which to carry on the work, during the coming autumn and winter. They have had to work thus far under very inadequate and unsuitable conditions.

6. Praise God for "the awakening" now taking place in many hearts. Ask the Lord to guide Mr. Hellyer and Mr. Moses Gitlin in all their future plans.

FIRST HAND INFORMATION OF PRESENT CONDITIONS IN CENTRAL AND EASTERN EUROPE

Henry Hellyer, Director of The Christian Testimony to Jews, who has been making a six months' Missionary tour to the field in Europe, including Poland, Volhynia and other parts of central Europe, is now back in the homeland. He has a story to tell of the remarkable working of the Holy Spirit among Jews and Gentiles. Friends interested in the working of God across the waters who would like to get first hand information from one coming fresh from the field, can do so by communicating with the office of **The Christian Testimony to Jews, 901 Schaff Bldg., 1505 Race Street, Philadelphia, Pa.** Mr Hellyer will be glad to accept invitations from Churches or Missionary Societies to give this information. Write at once and ask for a meeting.

THE STORY OF A JEW AND HIS JERUSALEM

The article which appeared in the August number of the magazine, under the above heading, written by Miss Margaret Griffith, describing the work of the Radost Bible School, under the direction of Moses Gitlin, will be printed in pamphlet form and used for distribution among Christian people. The foreword in the magazine which states the need to purchase the building in which the School is being conducted, will be added as a supplement. The Radost Bible School represents a most worthy cause and affords a splendid opportunity for the investment of the Lord's money. We urge our readers to send for some of these pamphlets and to distribute them among their Christian friends.

Address all communications, and send all gifts to the **CHRISTIAN TESTIMONY TO JEWS, 901 Schaff Bldg., 1505 Race St., Philadelphia, Pa., Edward A. Steele, Treas.**

THE MIRACLE

The title is given to a Zionist appeal to New York Jewry for a million and a half dollars which appears in a half-page advertisement in the "New York Times."

"The days of miracles are not passed!

"The Jew for two thousand years has prayed daily that Palestine shall again be a home land to his people. And his prayers have been answered through the miracle of the Balfour Declaration.

"And now another miracle is happening. Palestine is being rebuilt. Rebuilt, culturally, spiritually, agriculturally, and economically.

"There has been a spiritual rebirth of the Jew in Palestine and from that sacred land will come a spiritual renascence that will reach the Jew in every part of the world.

"Truly a miracle has happened, a miracle that will enable the Jew to render greater service to mankind."

The writer writes more truly than he realizes. Israel is to render service to mankind when his proud neck is bent to Christ and his heart melted.—*Sunday School Times.*

MISSIONARY THOUGHTS TO PROVOKE SOBER REFLECTION

Let us write on the very doorposts of our churches and homes, and on our gates, this grand motto, **"The whole world** to be evangelized **in the present generation."** It **can** be done, it **ought** to be done, it **must** be done.—*A. T. Pierson.*

TO DO THE UTMOST FOR MISSIONS

"Some can go" ..... "Go ye" *(Mark 16:15).*
"Most can give" ..... "Give ye" *(Matt. 14:16).*
"All can pray" ..... "Pray ye" *(Matt. 9:38).*

I cannot, I dare not, go up to judgment till I have done the utmost God enables me to do to diffuse His glory through the world.—*Dr. A. Grant.*

American-European Fellowship
for Christian Oneness and Evangelization
2244 N. 29th Street, Philadelphia, Pa. Date_____

DEAR FRIENDS:

In response to the editor's appeal for subscriptions to the "European Harvest Field," to assist in the evangelization of Central and Eastern Europe, I enclose $1.00 for a year's subscription, and also the following amount for the work:

WORK AMONG RUSSIANS $ _____ WORK IN BULGARIA $ _____

WORK IN SERBIA $ _____ WORK AMONG JEWS $ _____

RELIEF WORK $ _____ RADOST BIBLE SCHOOL $ _____

HOME EXPENSES $ _____ ORPHANS $ _____

NAME _____

P. O. BOX, STREET OR R. F. D. _____

CITY _____ STATE OR PROVINCE _____

(If a subscription for some friend accompanies, please give name and address on separate sheet of paper. Write plainly, please).